

Since Hugh Nibley: Remarkable New Findings on Enoch and the Gathering of Zion
Presentation Version
DRAFT: 4 August 2021

SINCE HUGH NIBLEY: REMARKABLE NEW FINDINGS ON ENOCH AND THE GATHERING OF ZION

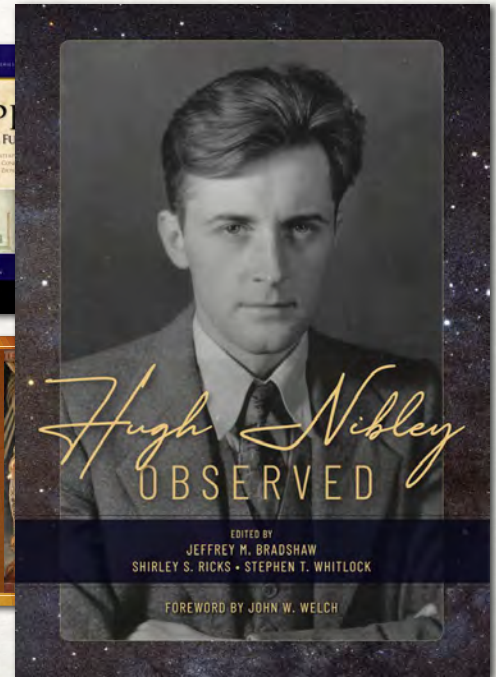
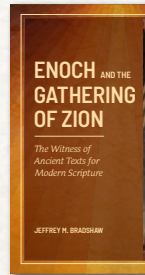
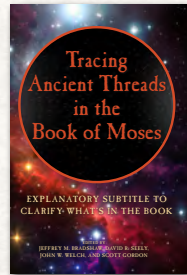
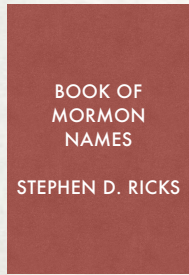
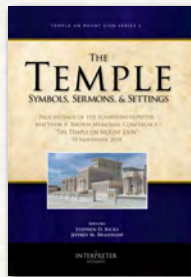
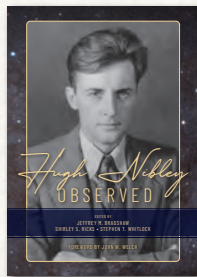
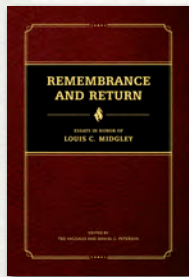
**JEFFREY M. BRADSHAW
4 AUGUST 2021**

The title of my presentation is “Since Hugh Nibley: Remarkable New Findings on Enoch and the Gathering of Zion.”

HONORING HUGH NIBLEY IN WORD

Like the wonderful presentation we heard this morning from Kirk Magleby, my purpose is to commemorate Hugh Nibley on the occasion of the 111th year since his birth. First, I will share some of the ways he is being commemorated in *word* through making his life and work better known to a new generation. Then I will talk at greater length about our efforts to remember him in *deed* through building on lines of research that he began.

HUGH NIBLEY OBSERVED



INTERPRETERFOUNDATION/BOOKS/

2021 is a landmark year for book publishing at the Interpreter Foundation, with four new books in print so far this year and four more to come. We hope you will take a look at all of them at the Interpreter display table and in the FAIR bookstore. We're grateful for our longstanding partnership with Bret Eborn at Eborn Books. We're especially proud for the joint work with the Book of Mormon Central and FAIR on the landmark volume entitled "Hugh Nibley Observed," an in-depth look at the story behind the scholarship and the man behind the legend.

NIBLEY INTRODUCTORY BLOG POSTS, PODCASTS, AND VIDEOS



As an even easier introduction to Hugh Nibley for a new generation, we have created a series of blog posts, podcasts, and twenty-three YouTube videos on the life and work of Hugh Nibley. We have also posted a new version of the wonderful biographical film “The Faith of an Observer,” including, for the first time, complete subtitles.

COMPLETE BIBLIOGRAPHY OF HUGH NIBLEY (CBHN)

<https://interpreterfoundation.org/bibliographies/hugh-w-nibley/>

The screenshot shows the homepage of the Complete Bibliography of Hugh Nibley (CBHN). At the top, there is a search bar with the text "Search the Hugh Nibley Bibliography". Below the search bar is a "Topics" dropdown menu and a "Search" button. A link for "Advanced Search" is also visible. Below the search bar, there are four dark blue buttons: "Who is Hugh Nibley?", "Hugh Nibley Observed", "Hugh Nibley at Interpreter", and "Suggestions?". In the center, the title "Hugh W. Nibley Bibliography" is displayed. At the bottom, there are five dark blue buttons: "Chronological", "Alphabetical", "Topical", "Publication Type", and "Secondary Material".

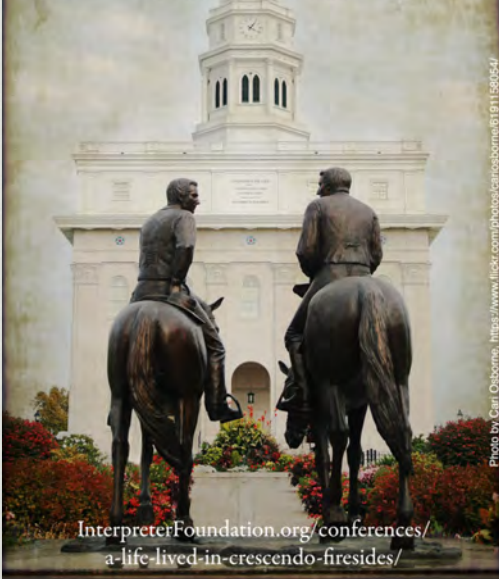
All these media resources, along with details on Hugh Nibley Observed, are available at the link shown here. Today we are also pleased to announce the public launch of the “Complete Bibliography of Hugh Nibley,” or CBHN, another collaboration with Book of Mormon Central. It contains over 1400 different references to published and unpublished writings by Hugh Nibley and others, many with freely downloadable content and others with links to bookstores where physical items can be purchased. It is still a work in progress with hundreds of additional references with pdf, video, and audio files that will be added in the future. Please excuse our growing pains as the software and content are gradually improved.

HONORING HUGH NIBLEY IN DEED

The most meaningful way to honor Hugh Nibley, of course, is to do so “in deed,” building on the many research leads where he pointed the way.

"A Life Lived in Crescendo"

Selected Punctuation Marks
of Joseph Smith's Final Years
A Virtual Fireside Series



June 27: R. Jean Addams: Joseph Smith: True to the End

October 17: Jeffrey M. Bradshaw: Freemasonry and the Origins of Latter-day Saint Temple Ordinances

October 24: Danel W. Bachman: Doctrine and Covenants 132

October 31: Ronald K. Esplin: "All the Measures of Joseph" – Keys and Continuity in the Succession of 1844

November 7: Barbara Morgan Gardner. Eternal and Plural Marriage

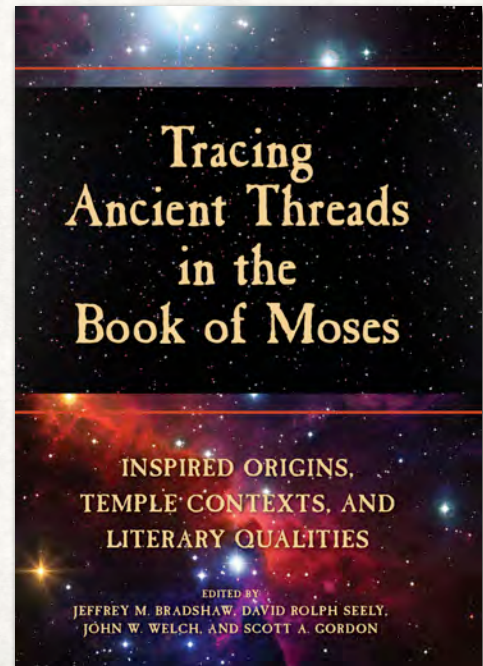
November 14 Jeffrey M. Bradshaw. The Conspiracy of Nauvoo and the Last Charge Meeting

November 21 Joseph I. Bentley and John W. Welch: Road to Martyrdom: Legal Aspects of Joseph Smith's Last Days

November 28 R. Jean Addams: Aftermath of the Martyrdom

Nibley wrote profusely in response to critics of the Prophet Joseph Smith, so we decided to sponsor a series of virtual firesides this year featuring new research on misunderstood and sometimes controversial events and teachings of the last few years of Joseph Smith's life. An introduction to each of the firesides will be provided by former Assistant Church Historian, Richard Turley.

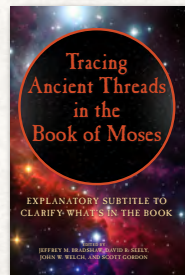
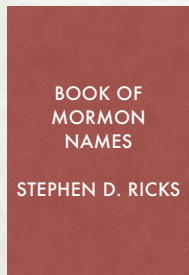
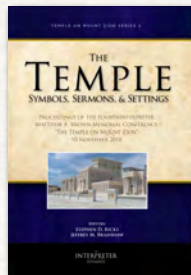
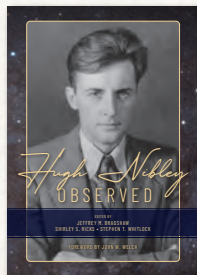
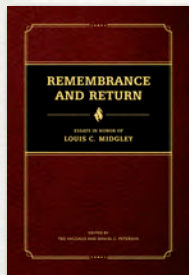
TRACING ANCIENT THREADS IN THE BOOK OF MOSES



[INTERPRETERFOUNDATION/BOOKS/](https://www.interpreterfoundation.org/books/)

In partnership with BYU Religious Education, FAIR, and Book of Mormon Central, we have tried to remedy the past neglect of serious study on the Book of Moses. Nibley said that if we really understood the treasures it contains, it would “put to rest the silly arguments about who really wrote the the Book of Mormon, for whoever produced the Book of Moses would have been even a greater genius.” In honor of Hugh Nibley, we have sponsored two conferences applying serious scholarship to evidence of “ancient threads in the Book of Moses,” and now have published a two-volume work of more than 1300 pages with our results, now available in inexpensive digital and softcover editions, as well as in online videos. Elder Bruce C. Hafen, pictured here with his companion Marie, who provided the keynote for the first conference, beautifully summarized our consensus when he said: “The Book of Moses is an ancient temple text as well as the ideal scriptural context for a modern temple preparation course.” Readers of this book will find ample evidence for this truth.

THE FIRST DAYS AND THE LAST DAYS



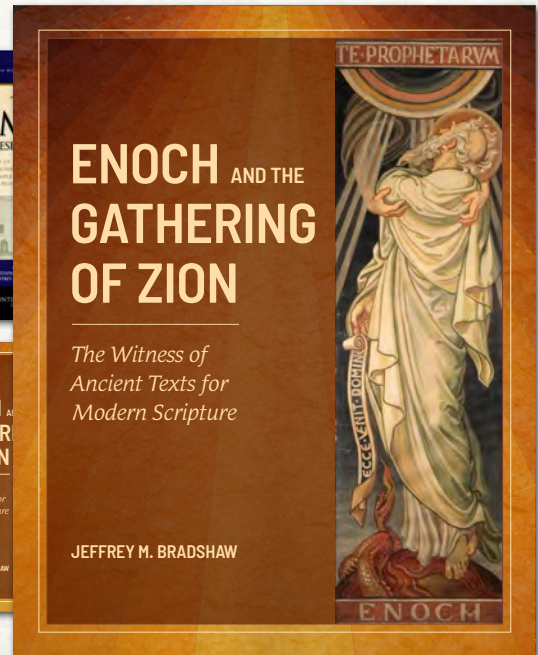
INTERPRETERFOUNDATION/BOOKS/

Two other books will appear on the Book of Moses this fall in time for the 2022 Come, Follow Me curriculum. This book of scripture commentary is entitled "The First Days and the Last Days." Not only the title but also the beautiful cover with the angels as bookends looking both forward and backward to Christ's mission in the meridian of times attest to Nibley's view that both the story of Enoch and the "little apocalypse" of Joseph Smith—Matthew "belong together in the same book."

ENOCK AND THE GATHERING OF ZION

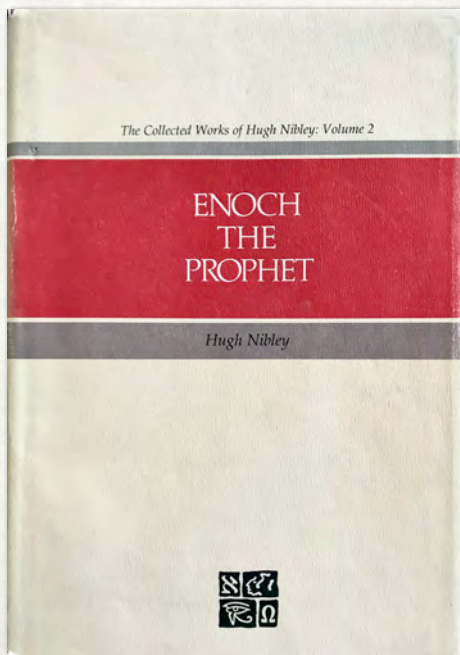
Enoch's story of
the *first days* is
also the story of
the *last days*

INTERPRETERFOUNDATION/BOOKS/



Finally, we come to the book that best fits today's topic: "Enoch and the Gathering of Zion." Here we will see the full context of what we now know about the culture, geography, and characters of Enoch's time and story assembled for the first time from ancient sources and modern scripture into a single unified story. I like to think of it as adopting the spirit of Nibley's wonderful book on "Lehi in the Desert," but now applied to Enoch and his people. And, we might add, applied to ourselves, for as we will get a small glimpse of later on in this presentation, Enoch's story of the first days is also our story, the story of the last days.

SINCE HUGH NIBLEY



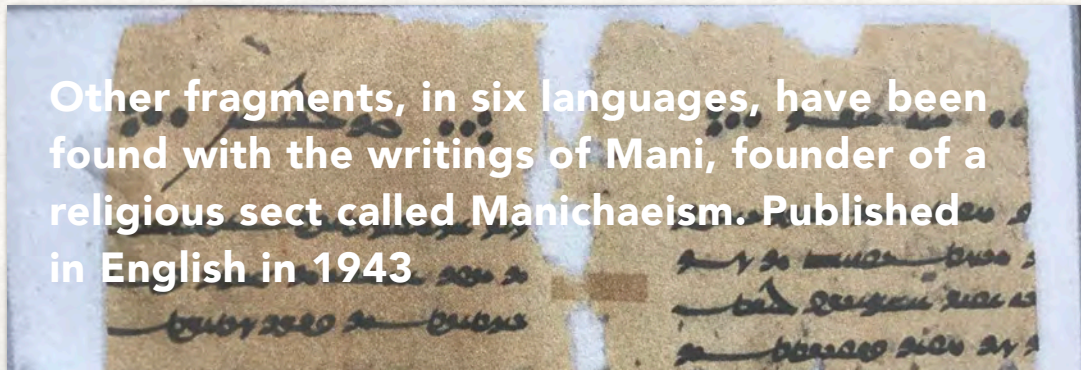
What is Nibley's best known discovery about the Book of Moses and ancient Enoch texts?

So let's now open the subject by asking: "What is Nibley's best known discovery about the Book of Moses and ancient Enoch texts?" The answer to this question can be found in an ancient Enoch text called "The Book of Giants."

WHAT IS THE BOOK OF GIANTS (BG)?



**A Dead Sea Scrolls Enoch account in Aramaic.
Found in 1948, published in English in 1976**



**Other fragments, in six languages, have been
found with the writings of Mani, founder of a
religious sect called Manichaeism. Published
in English in 1943**

The photo shows a fragment of BG written in Aramaic and found among the Dead Sea Scrolls. Besides being the most popular Enoch book at Qumran, more popular than the better known 1 Enoch, BG seems also to be the oldest extant Enoch manuscript found anywhere. It was first discovered in 1948, and first published in English in 1976.

TWO THINGS TO KNOW ABOUT THE BOOK OF GIANTS (BG)

~~GIANTS~~

GIBBORIM (= mighty men)

“There is no sign that these beings had a mixed — human and animal — nature. The name *gibborim* refers to their state (armed, mighty men). ... The term ... does not involve the idea of a superhuman or gigantic stature. It was the Greek translation that introduced a term (*gigantes*) involving the notion of superhuman stature” (Ida Frölich)

I want to mention two things that you should know about BG.

First of all, there are no “giants” in the Book of Giants. The word translated as “giants” is gibborim, which means something like “mighty men.”

According to Ida Frölich, among others:

There is no sign that these beings had a mixed — human and animal — nature. The name *gibborim* refers to their state (armed, mighty men). ... The term ... does not involve the idea of a superhuman or gigantic stature. It was the Greek translation that introduced a term (*gigantes*) involving the notion of superhuman stature.

This is important to know because the Book of Giants, like the Book of Moses, is mainly concerned with Enoch’s dealings with wicked people, the all-too-human *gibborim*. Both books differ from 1 Enoch’s Book of Watchers, which relates Enoch’s dealings with wicked superhumans, fallen angels with a fantastical physical form.

TWO THINGS TO KNOW ABOUT THE BOOK OF GIANTS (BG)

GIBBORIM = ~~SAGES AND CULTURAL HEROES~~

**= WARRIORS OBSESSED WITH HUNTING
PROWESS AND HUMAN BLOODSHED**

“According to the Hebrew Bible, history comes out of Mesopotamia, but it was a dubious and shameful history. ... The ancient past in these stories offers implicit commentary on Mesopotamian civilization and empire in the present, colored by transgression, hubris, and a desire to rebel”
(Ronald S. Hendel)

A second thing to know is that BG is somewhat of a critique of Mesopotamian civilization, a parody of the near neighbors of the Israelites in the east. While Mesopotamian legends relate stories that tell of the mighty deeds of their great sages and cultural heroes, BG describes the gibborim as arrogant warriors obsessed with their hunting prowess and with human bloodshed. Ronald Hendel writes:

According to the Hebrew Bible, history comes out of Mesopotamia, but it was a dubious and shameful history. ... The ancient past in these stories offers implicit commentary on Mesopotamian civilization and empire in the present, colored by transgression, hubris, and a desire to rebel.

Hendel’s brief description of the culture of the people to which Enoch preached tell us what we need to know to understand the story of Enoch in BG and the Book of Moses in their proper context.

“MAHAWAY” IN THE BOOK OF GIANTS

] 20

... [עד כא סוף חלמא *vacat* באדין] דחלו כל גבריא
 [ונפיליא ו]ק[ר]יו מהוי ואתה לה[ן] וב[עו לה] גבריא ושלחוהו על חנוך
 [ספר פרש]א ואמרו לה אול] ... [ומותא לכה די
] ושמעתה קלה ואמר לה די יחון[יך ו]יפש[ו]ר חלמא ...

“[²⁰. . .] here the dream ends”.

[Thereupon] all the giants ²¹[and the nephilim] took fright and they summoned Mahawai and he came to them. And the giants asked him and sent him to Enoch, ²²[the distinguish]ed [scribe], saying to him: “Go then [. . .], and under pain of death you must ²³[. . .] and listen to his voice; and tell him that he is to explain to you and to interpret the dreams [. . .].”

In 1976-77, Hugh Nibley dashed off one long, heavily footnoted article after another each month for a series about ancient Enoch manuscripts and Moses 6–7 that was running in the Church’s Ensign magazine. As he was finishing the last article in the series, he received—“just in time”—an anxiously awaited volume describing fragments of the Book of Giants. If you look closely at the pages in his copy you will see that he has circled the Aramaic version of the name “Mahaway.”

SIMILAR NAME AND ROLE IN THE BOOK OF MOSES

(MHWY or MḤWY) = (MHYY or MḤYY) and (MHWY or MḤWY)

Mahaway	=	Mahijah	and	Mahujah
Book of Giants				Book of Moses

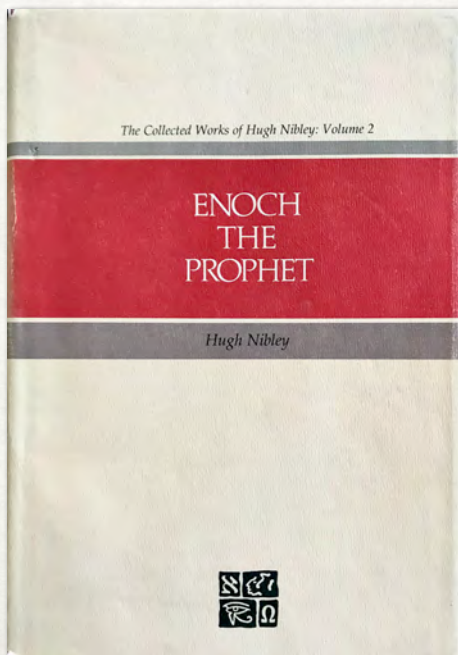
“The name Mahawai in *BG* and the names Mahujah and Mahijah in the Book of Moses represent the strongest similarity between the Latter-day Saint revelations on Enoch and the pseudepigraphal books of Enoch (specifically *BG*)”
(Salvatore Cirillo, non-Latter-day Saint scholar)

This unusual name matched the only other named character in Moses 6–7 besides Enoch himself. Though different scholars render the English version of the names with different vowels, most scholars conclude that the names are equivalent. For example, non-Latter-day Saint scholar Salvatore Cirillo concluded:

The name Mahawai in *BG* and the names Mahujah and Mahijah in the Book of Moses represent the strongest similarity between the Latter-day Saint revelations on Enoch and the pseudepigraphal books of Enoch (specifically *BG*).

The important discovery caught the attention not only of Cirillo, but also at least one other non-Latter-day Saint scholar, Matthew Black, a co-editor of the first English translation of *BG*. The full story of Matthew Black’s impromptu visit to BYU to learn more about the Book of Moses is told for the first time in full within the book *Hugh Nibley Observed*.

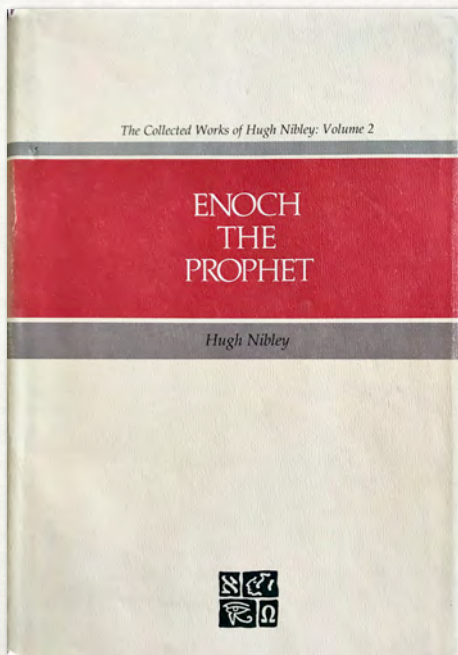
SINCE HUGH NIBLEY



How have Nibley's
findings held up over
time?

How have Nibley's findings help up over time? Very well overall, and Book of Moses scholars are drawing on new texts and discoveries to build on essentially the same lines of research that he began.

SINCE HUGH NIBLEY



What additional
discoveries have been
made?

What additional discoveries have been made? We will only have time for a small sampling of details in today's presentation, but let me try to give an overview of these exciting findings in three parts.

BUILDING ON NIBLEY'S PIONEERING RESEARCH

- *Character names and roles*
- Thematic resemblances
- Storyline

First, Nibley's analysis of the similar BG and Book of Moses names "Mahaway" and "Mahijah" has been extended to include the other major classes of names in BG.

Name	1 Enoch	Mesopotamian	Genesis	Moses 6–7
'Ohyah and Hahyah				
Shemiḥazah and Baraq'el	X			
Gilgamesh and Hōbabish (= Hūmbaba)		X		
Enoch	X	Enmeduranki?	X	X
Mahaway		maḥḥû??	Mehujael?	Mahijah/Mahujah?

This table summarizes the results. Prominent names with similar characteristics are grouped together in each row.

To begin, remember that there are only two names mentioned in Moses 6–7: Enoch and Mahijah/Mahujah. As to BG, scholars have observed that BG is unique in comparison to all “other known contemporary Jewish apocalyptic literature, [because] it actually provides names for some of the [gibborim].”.

In the full chapter in the conference proceedings, it is argued that Enoch and Mahaway, the same two names that appear in the Book of Moses, are the best candidates for historicity when compared with the others.

BUILDING ON NIBLEY'S PIONEERING RESEARCH

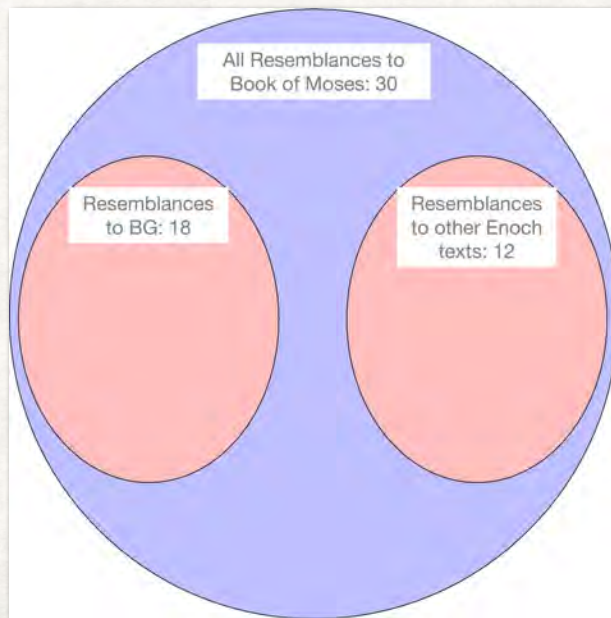
- Character names and roles
- *Thematic resemblances*
- Storyline

Next, let's look at thematic resemblances between the Book of Giants and the Book of Moses Enoch account. Nibley found some very interesting resemblances, but new textual discoveries have now led to many more.

Thematic Resemblances	Book of Moses	Book of Giants	Stuckenbruck's Outline	Thematic Resemblances	Book of Moses	Book of Giants	Stuckenbruck's Outline
A. Begettings	*6:22 (See also 7:15; 8:13-14; Genesis 6:4)	*4Q 531, 1, 1-3 *Henning, Text A, frg. i, 100 *Sundermann 20 (M 8280), Verso/l/, 1-4	A	J. Mahujah/ Mahaway's Heavenly Journey to Enoch	*7:2 (Compare 7:2, OT1)	*4Q530, 7, ii, 3-5 *Gulácsi 2015, MCP *Henning, Text A, frg. b (Mainz 317)	S
B. Murders	*6:28 (See also 6:15)	*1Q23, 9+14+15, 2-5 *4Q203, 3, 2-4 *Henning, Text A, frg. j	B	K. Enoch Clothed with Glory	*7:2-4	*4Q531, 14, 1-4	—
C. Oath-inspired Violence	*6:29 (See also 6:28; 6:15)	*1Q23, 17, 1-3 *Henning, Text A, frg. i *1Q23, 9+14+15, 2 *Henning, Text A, frg. j	B	L. Gibborim Defeated in Battle	*7:13, 15-16	*4Q531, 22, 3-7 *4Q531, 7, 5-6 *Henning, Texts G; Q; A, frg. i *Kósa 2016, MCP, fig. 2a *Sund., M5900	K
D. A "Wild Man"	*6:38	(Compare 4Q531, 22, 3-8)	(Compare K)	M. The "Roar of Lions/Wild Beasts" Following Battle	*7:13	*4Q531, 22, 8 *Henning, Text A, frg. c, frg. k	K
E. Name and Role of Mahijah/ Mahaway	*6:40	*4Q530, 7, ii, 6-7 *4Q530, frgs. 2 Col ii + 6 + 7 Col I + 8-11 + 12(?), 22-23	H	N. Repentant Gather	*7:16-18	*Henning, Texts G, S	—
F. Reading Record of Deeds	*6:46-47	*4Q203, 7b, ii, 1-3 *4Q203, 8, 1-4 *Sundermann 1984, Fragment L Page 1 recto, ll.1-10	I	O. Imprisonment of the Wicked	*7:38-39	*Henning, Text A, fragment I *4Q203, 8, 2 *4Q203, 7b, i, 5 *Henning, Texts T,P,S	N
G. Trembling and Weeping after Reading	*6:47	*4Q203, 4 *Henning, Text E	I	P. Flood of Noah Anticipated in Vision/ Dream	*7:42-43	*4Q530, 7, ii, 10 (Compare 4Q530, 2, Col. ii + 6 + 7 Col. i + 8-11 + 12(?), 10-12)	T
H. Call to Repentance	*6:52	*4Q203, 8, 14-15 *4Q530, 13, 1 *Kósa 2016, MCP, fig. 2c *Henning, Text E	(Compare O)	Q. Earth Cries Out	*7:48	*4Q203, 8, 9-11	(Compare E)
I. Sexual Defilement	*6:55	*4Q203, 8:6-9	(Compare O)	R. Ascent of People	*7:69	*MCP, Gulácsi 2015	

The eighteen specific thematic resemblances between the Book of Moses and BG are shown here in tiny print in order of their appearance in the Book of Moses. In the rightmost column are the results of BG scholar Loren Stuckenbruck's laborious analysis to put the surviving fragments of BG into some kind of reasonable story sequence. What is of interest here in comparing Moses 6-7 to BG is not only that there are eighteen specific thematic resemblances between the two texts but also that they seem to appear in practically the same sequence.

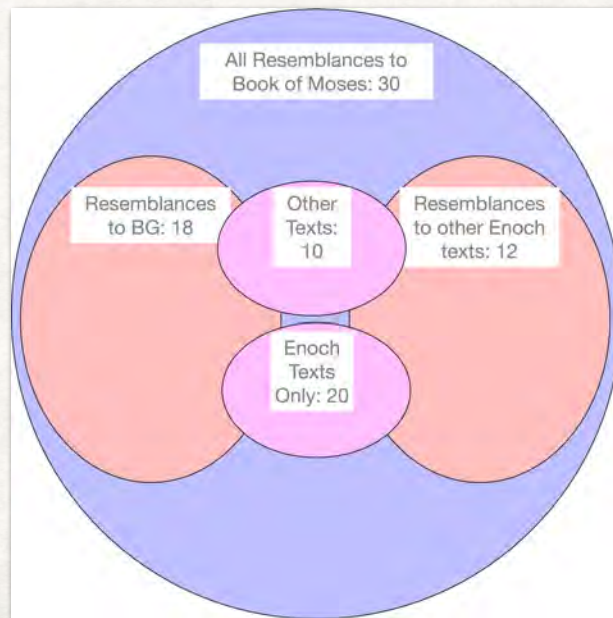
WHAT PROPORTION OF IDENTIFIED RESEMBLANCES OF MOSES 6-7 TO ANCIENT ENOCH TEXTS ARE TO BG VS. OTHER ENOCH SOURCES?



A first question that might be asked is: “What proportion of identified thematic resemblances of Moses 6–7 to ancient Enoch texts are in BG vs. other Enoch sources?” The answer is that 18 out of 30, nearly two-thirds of the total, are found in BG.

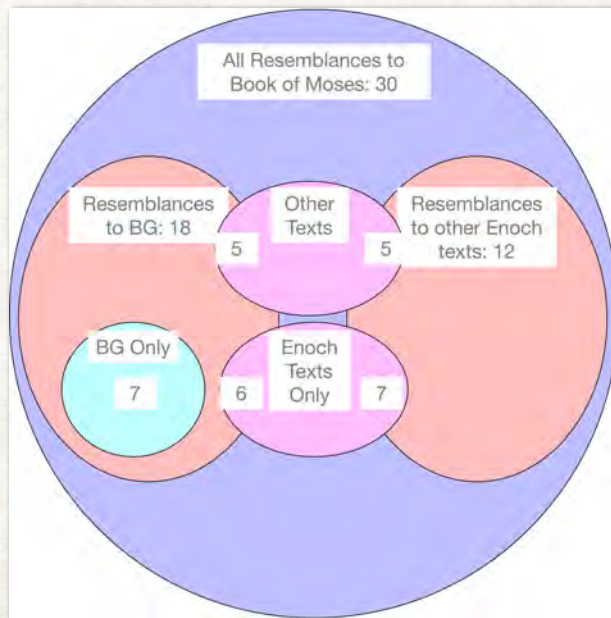
Besides the high density of thematic resemblances in BG it should not be forgotten that these resemblance occur in almost identical sequence to the Book of Moses, a strong comparative indicator that further reduces the likelihood that all these similarities occurred through chance.

HOW MANY OF THE RESEMBLANCES TO MOSES 6–7 ARE ALSO FOUND IN THE BIBLE OR OTHER ANCIENT JEWISH TEXTS VS. IN ENOCH TEXTS ONLY?



Of course, some of the thematic resemblances of Moses 6–7 to ancient Enoch texts are stronger and more specific than others. It seemed important to discover how many of these resemblances could be found in the Bible or other ancient Jewish texts vs. in Enoch texts only. Again, the results were impressive. Of the 30 resemblances identified, 20 were to themes that are rare or absent outside of the Enoch literature. Thus it seems that the Book of Moses is not just hitting on themes in the Enoch literature that are commonly found elsewhere in biblical and Second Temple texts. Instead, Moses 6–7 seems to be well tuned in to many specifically Enoch-related motifs.

HOW MANY OF THE RESEMBLANCES TO MOSES 6-7 ARE FOUND IN BG ONLY?



We have already seen that Moses 6-7 contains more thematic resemblances to BG than to all the other ancient Enoch literature combined. But how many of these resemblances are unique to BG? The answer: Fully 6 of BG's 18 resemblances are found only in BG. Although the Book of Moses is broad enough in scope that it matches other ancient Enoch literature in significant ways, yet it seems to be related in a uniquely close fashion to the themes of BG.

BUILDING ON NIBLEY'S PIONEERING RESEARCH

- Character names and roles
- Thematic resemblances
- *Storyline*

An investigation was undertaken to find out which major elements of the storyline of the Book of Moses are included in BG and other ancient Enoch literature.

Simplified Outline	Major Stories	Book of Moses	Book of Giants	Other Enoch	Simplified Outline	Major Themes	Book of Moses	Book of Giants	Other Enoch
Introductory Events						Dreams of Twins		X	
	Begettings	X	X	X	Second Visit to Enoch				
	Call of Enoch	X		X		Mahujah/Mahaway	X	X	
	Violence/Oaths	X	X	X		Enoch's glory	X		X
	Antics of Twins		X		Parting of the Ways				
First Visit to Enoch						Wicked Defeated	X	X	
	Mahijah/Mahaway	X	X			Repentant Gathered	X	X	
	Repentance	X	X		Concluding Events				
	Messianic Teachings	X		X		Enoch's Vision	X		X
						People Ascend	X	X	X

The table summarizes the results.

We distinguish three types of elements: 1. Elements that are part of what we are calling the “narrative core,” shown in black type; 2. Elements that contain material relating to sacred teachings, heavenly encounters, or rituals; and 3. Elements that are unique to BG, appearing nowhere else in the ancient Enoch literature.

Do you notice some patterns? Here is what I began to notice when I constructed this table for the first time:

Simplified Outline	Major Stories	Book of Moses	Book of Giants	Other Enoch	Simplified Outline	Major Themes	Book of Moses	Book of Giants	Other Enoch
Introductory Events						Dreams of Twins		X	
	Begettings	X	X	X	Second Visit to Enoch				
	Call of Enoch	X		X		Mahujah/Mahaway	X	X	
	Violence/Oaths	X	X	X		Enoch's glory	X		X
	Antics of Twins		X		Parting of the Ways				
First Visit to Enoch						Wicked Defeated	X	X	
	Mahijah/Mahaway	X	X			Repentant Gathered	X	X	
	Repentance	X	X		Concluding Events				
	Messianic Teachings	X		X		Enoch's Vision	X		X
						People Ascend	X	X	X

- The core narrative elements in the Book of Moses, shown in black type, are always found in some fashion within BG;

Simplified Outline	Major Stories	Book of Moses	Book of Giants	Other Enoch
Introductory Events				
	Begettings	X	X	X
	Call of Enoch	X		X
	Violence/Oaths	X	X	X
	Antics of Twins		X	
First Visit to Enoch				
	Mahijah/Mahaway	X	X	
	Repentance	X	X	
	Messianic Teachings	X		X

Simplified Outline	Major Themes	Book of Moses	Book of Giants	Other Enoch
	Dreams of Twins		X	
Second Visit to Enoch				
	Mahujah/Mahaway	X	X	
	Enoch's glory	X		X
Parting of the Ways				
	Wicked Defeated	X	X	
	Repentant Gathered	X	X	
Concluding Events				
	Enoch's Vision	X		X
	People Ascend	X	X	X

- The sacred elements in the Book of Moses, shown in blue, are always left out of BG, though they are found in some fashion elsewhere in the ancient Enoch literature;

Simplified Outline	Major Stories	Book of Moses	Book of Giants	Other Enoch
Introductory Events				
	Begettings	X	X	X
	Call of Enoch	X		X
	Violence/Oaths	X	X	X
	Antics of Twins		X	
First Visit to Enoch				
	Mahijah/Mahaway	X	X	
	Repentance	X	X	
	Messianic Teachings	X		X

Simplified Outline	Major Themes	Book of Moses	Book of Giants	Other Enoch
	Dreams of Twins		X	
Second Visit to Enoch				
	Mahujah/Mahaway	X	X	
	Enoch's glory	X		X
Parting of the Ways				
	Wicked Defeated	X	X	
	Repentant Gathered	X	X	
Concluding Events				
	Enoch's Vision	X		X
	People Ascend	X	X	X

- The BG-unique themes, shown in red, generally feature the antics of the twins 'Ohyah and Hahyah, the two BG names that most look like they were invented whole cloth.

Simplified Outline	Major Stories	Book of Moses	Book of Giants	Other Enoch	Simplified Outline	Major Themes	Book of Moses	Book of Giants	Other Enoch
Introductory Events						Dreams of Twins		X	
	Begettings	X	X	X	Second Visit to Enoch				
	Call of Enoch	X		X		Mahujah/Mahaway	X	X	
	Violence/Oaths	X	X	X		Enoch's glory	X		X
	Antics of Twins		X		Parting of the Ways				
First Visit to Enoch						Wicked Defeated	X	X	
	Mahijah/Mahaway	X	X			Repentant Gathered	X	X	
	Repentance	X	X		Concluding Events				
	Messianic Teachings	X		X		Enoch's Vision	X		X
						People Ascend	X	X	X

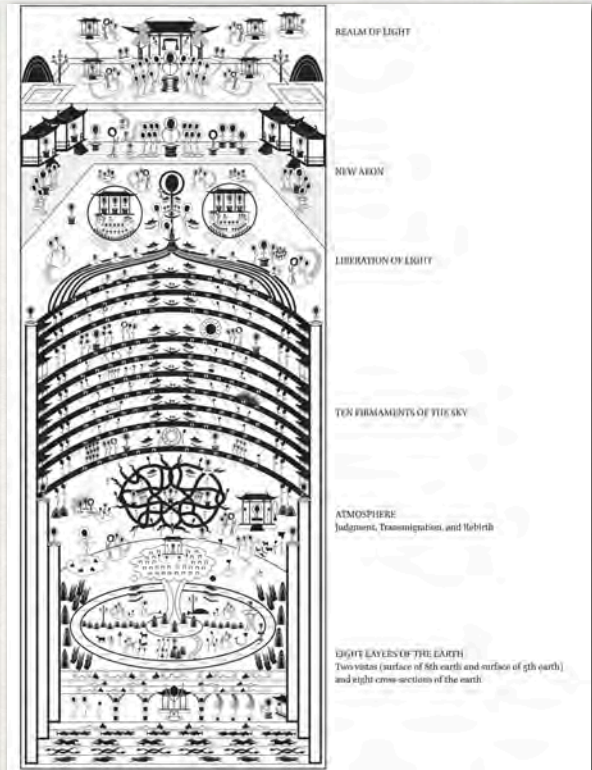
Let me say it a different way: BG is all black and red, and no blue. In other words, BG contains hints of every narrative core story element found in the Book of Moses while containing none of its sacred stories, despite the fact that the missing sacred stories are all found in some form elsewhere in the ancient Enoch literature. Indeed, the resemblances between Moses 6–7 and BG in the narrative core story elements are so striking that one is tempted to speculate that BG originally inherited the same Enoch tradition as the Book of Moses, but that somewhere along the line, the sacred stories now found only in the Book of Moses were removed. There are early Christian precedents for this sort of thing, where new members were given a shorter version of a sacred text with some of the parts only included in the longer version read by those who had been initiated.

Let's now take two examples out of the storyline to show how BG and the Book of Giants complement and complete each other. The first storyline example I will talk about is where Mahijah meets Enoch. The second storyline example describes the gathering of the righteous to build cities of Zion and how they are later taken up to the presence of God.

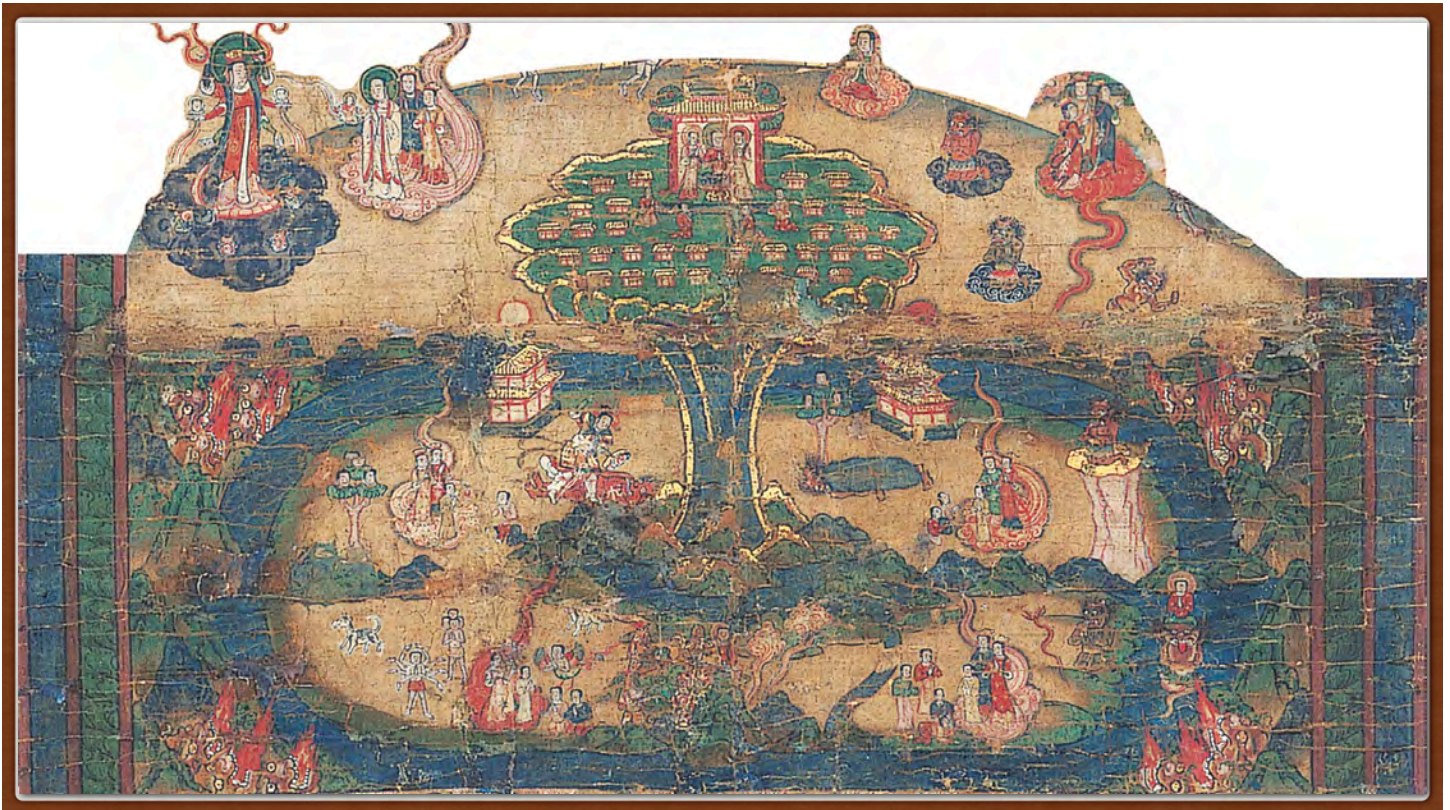
MAHIJAH MEETS ENOCH – TWICE

THE MANICHAEAN COSMOLOGY PAINTING

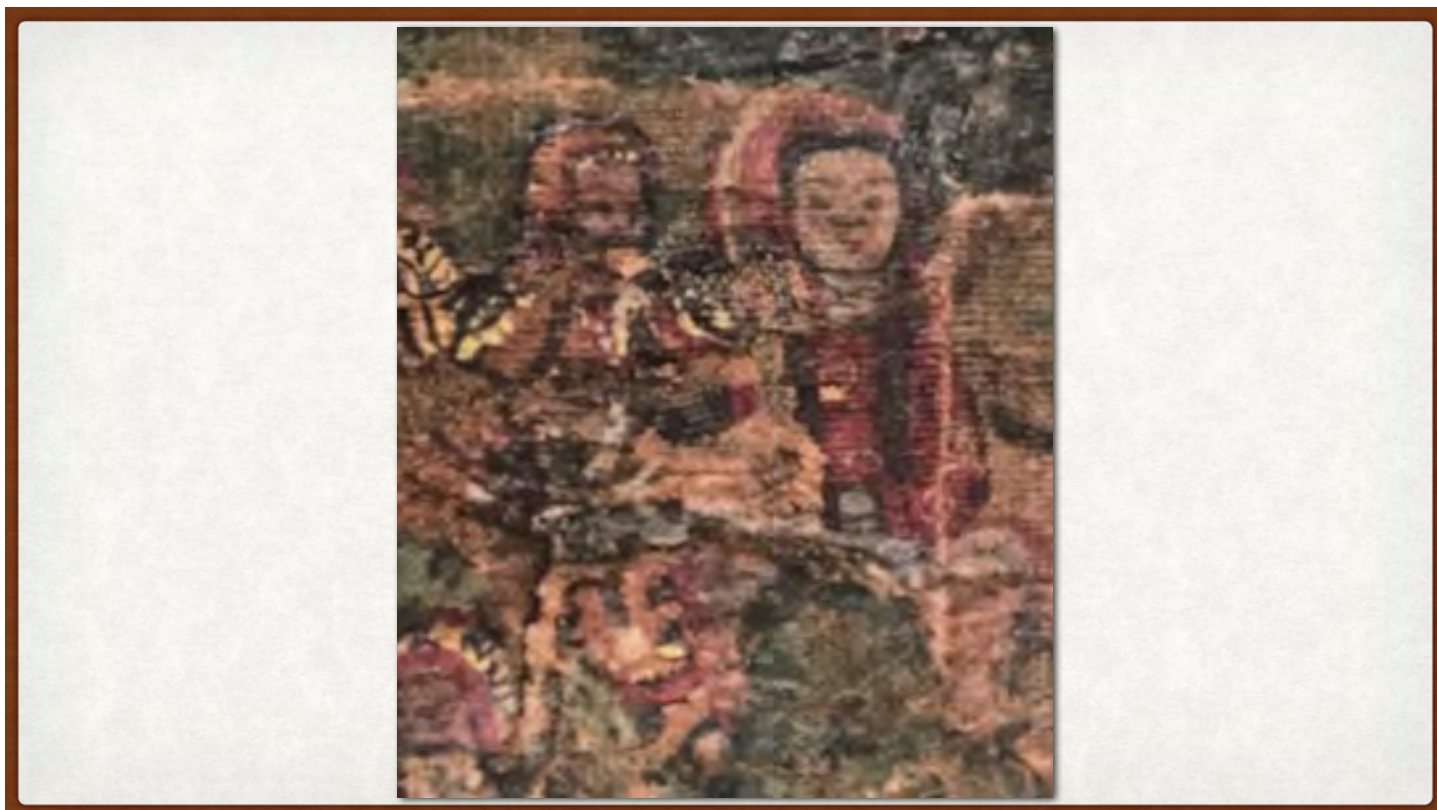
- A wall hanging that is one of nine newly discovered Chinese Manichaean paintings preserved in Japan
- Dated to the fourteenth-fifteenth centuries
- Surprising discovery that the painting is replete with *BG* visual motifs
- Most of the *BG* visual motifs are found in the bottom section, called "Eight Layers of the Earth"



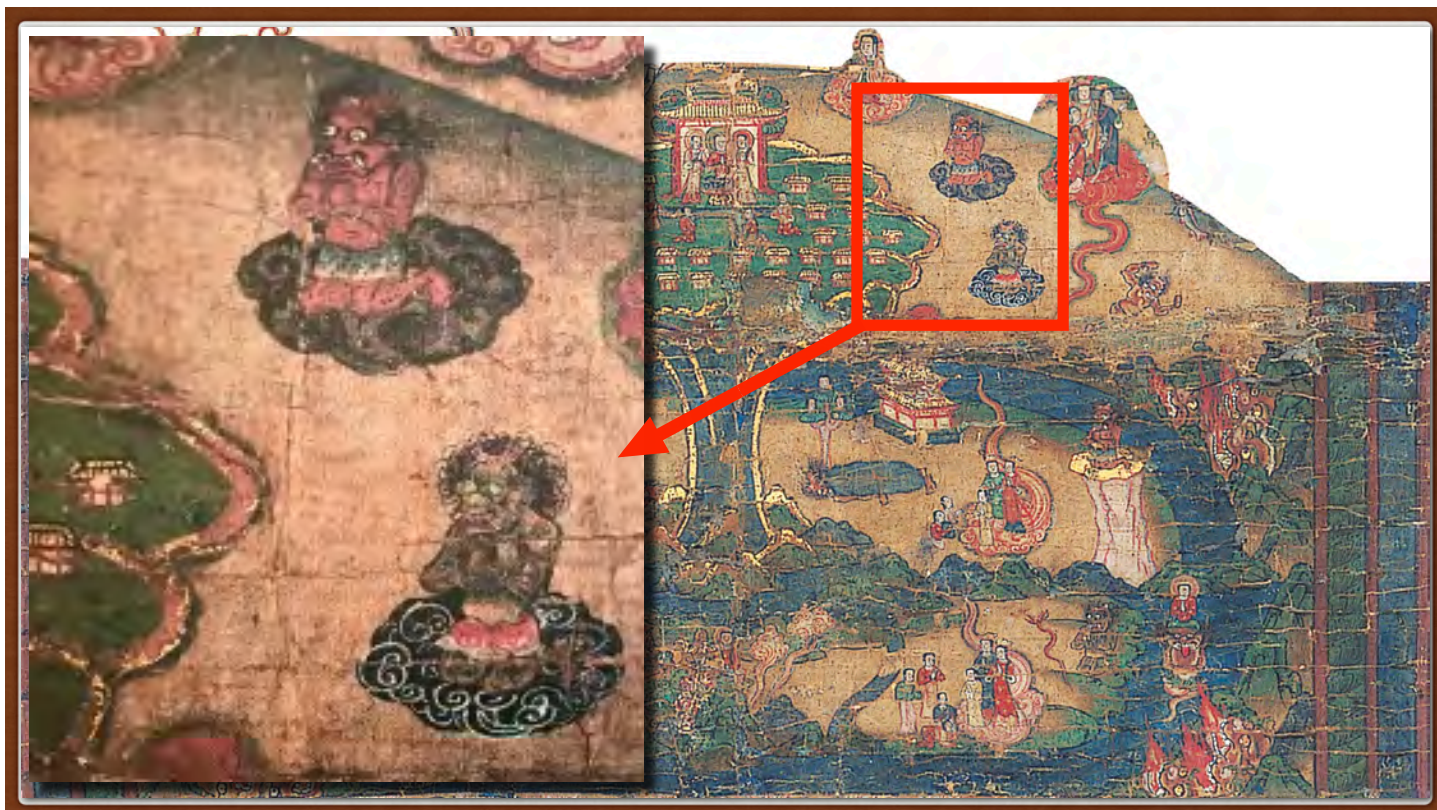
We are fortunate that as we review a small part of the story of Enoch today, we will be able to rely not only on the texts of the Book of Moses and BG, but also this magnificent Manichaean Cosmology Painting. It was only recently discovered that from this painting almost the whole BG story of Enoch can be illustrated, filling in some gaps in our knowledge and making the events and characters more concrete. In the Manichaean tradition, such paintings were often created for teaching purposes.



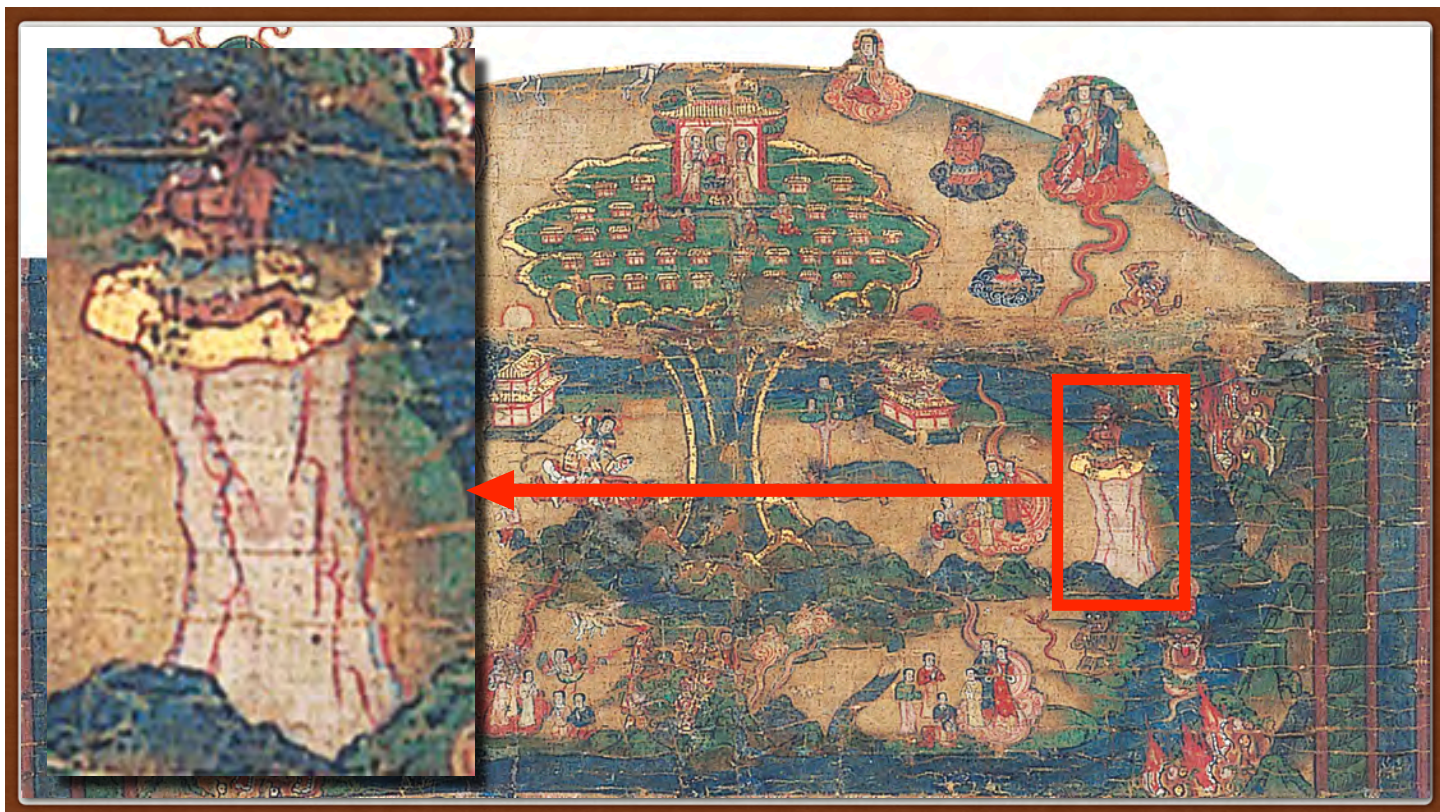
Everything in the BG Enoch account I will discuss today is found in this bottom-most section of the Manichaean Cosmology Painting. This section shows a symbolic representation of the four continents of the earth below a large tree-like mountain — in Indian culture it is called Mount Sumeru. Mount Sumeru is revered as the sacred center place.



MCP provides this portrait of Enoch. You will remember that in the Book of Moses, Enoch preaches repentance to the people out of what is called a “book of remembrance” in which their wicked deeds were written. In the ancient Enoch literature the equivalent record of their deeds, out of which Enoch preaches, is written on two tablets.



Enoch's mission is successful; one faction of the gibborim is converted. The Book of Moses tells us that "as Enoch spake forth the words of God, the people trembled and could not stand in his presence" (Moses 6:47). BG similarly tell us that "they prostrated and wept" before him.



In another part of the painting, a lone figure kneels repentantly on the top of the only other mountain shown in the scene. Significantly, the mountain on which the figure kneels is nearer to Mount Sumeru, nearer to the sacred center of the scene, than the other gibborim who kneel in the distant land across the river. So far as I am aware, no BG scholar has yet attempted to identify this unique and highly prominent figure, but it seems evident to me that there is no better candidate available than Mahijah/Mahaway. But, if this is the case, why would a repentant Mahijah/Mahaway be perched alone on a mountain top?

MAHIJAH/MAHAWAY'S SECOND, HEAVENLY JOURNEY

Book of Moses	Book of Giants
As I was journeying, and stood upon the place Mahujah, and cried unto the Lord , there came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon (7:2)	3. ... [he (i.e., Mahaway) mounted up in the air] 4. like strong winds, and flew with his hands like an eagle to the east of the earth and he passed above]
As I was journeying and stood in the place, Mahujah and I cried unto the Lord . There came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon (7:2, OT1)	5. ... in the direction of the Paradise of Justice] (Parry 2013, 4Q530, 7, ii, 3–5)



To answer this question, we must examine the story of Mahijah/Mahaway's second encounter with Enoch, which, unfortunately, we will only be able to recount in what might be appropriately called a brief "fly by" version.

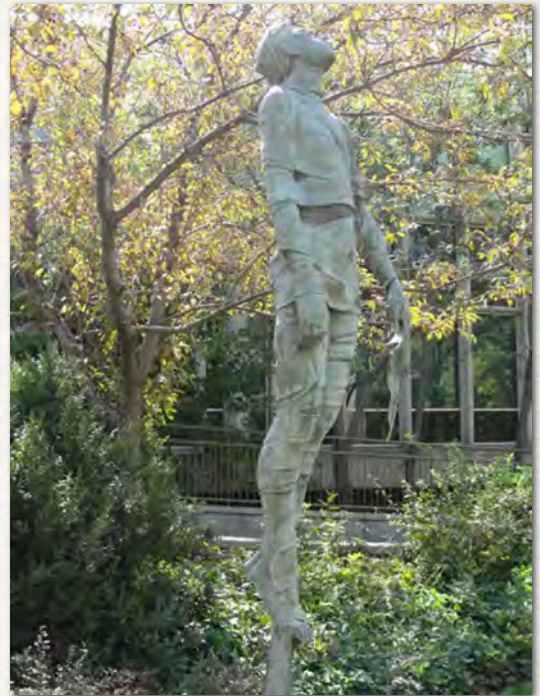
From BG we learn that Mahaway had to mount up "in the air like strong winds" and "fly like an eagle" to a distant paradisiacal place to meet Enoch. The specific description in the corresponding Book of Moses account is intriguing. We are told that Enoch "stood upon the place" when God spoke to him. Kent Brown has elsewhere observed that in a biblical context, references to "the place" (Hebrew *maqōm*; Greek *topos*) may describe a special or sacred location.

In an effort to strengthen his case that Joseph Smith simply borrowed the story of Mahaway's second journey from BG, Salvatore Cirillo comments: "The emphasis that [Joseph] Smith places on Mahijah's travel to Enoch is eerily similar to the account of Mahaway to Enoch in [BG]." However, Cirillo failed to notice that the idea that Joseph Smith's revelation was textually dependent upon BG is impossible because BG wasn't discovered until 1948—more than a century after the publication of the Book of Moses.

In our canonized version of the Book of Moses, we read that "the place" is named "Mahujah," generally accepted as a variant of the name "Mahijah." But, significantly, in OT1, the manuscript that contains Joseph Smith's original dictation of the Book of Moses, "Mahujah" is not a place name but rather a personal name. The original manuscript implies that Mahujah and Enoch prayed together in "the place" before Enoch ascended to mount Simeon to be transfigured. In the original dictation, the verse reads: "Mahujah and I cried unto the Lord," seeming to imply that Mahujah was initially an active participant in what transpired.

MAHIJAH/MAHAWAY'S SECOND, HEAVENLY JOURNEY

Book of Moses	Book of Giants
<p>And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory;</p> <p>And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face (7:3-4)</p>	<p>I heard the voice of the apostle Enoch from the south. ... Very affectionately, he called out my name. ... I shook (or: beat) my wings and quickly descended fr[o]m heaven. ...An d again from above came a voice. It conferred the words of the apostle Enoch. It said: "I call you, o son of Virōgdā[d], I know [th]is: you are [l]ike some of them. (Wilkens 2016, Mainz 317)</p>



Though the Book of Moses makes it clear that both Enoch and Mahujah were commanded to ascend to mount Simeon ("Turn ye," using a plural pronoun), it seems that only Enoch made an immediate response ("I turned and went up on the mount"). Moses 7:3 relates that as Enoch stood upon the mount, the heavens opened and he was "clothed upon with glory." 2 and 3 Enoch purport to describe the process by which Enoch was "clothed upon with glory" in more detail. As a prelude to Enoch's introduction to the secrets of creation, both accounts describe a "two-step initiatory procedure" whereby "the patriarch was first initiated by angel(s) and after this by the Lord" Himself. In 2 Enoch, God commanded his angels to "extract Enoch from (his) earthly clothing. And anoint him with my delightful oil, and put him into the clothes of my glory." 3 Enoch tells us that after Enoch was changed, he resembled God so exactly that he was mistaken for Him.

Note that in Moses 7:2, in what seems to be the second and only other reference to a named individual other than Enoch in the account of Moses 6-7, the name reads "Mahujah" instead of "Mahijah." Is this just a scribal error? In reflecting on this question, I digress to wonder whether the change in reference from "Mahijah" to "Mahujah" in this instance is a parallel to the wordplay in the slight alterations to former names in the bestowal of new names on Abram/Abraham and Sarai/Sarah. As usual, BG is even more reticent to describe sacred events in detail than the Book of Moses. Simultaneously seeming to highlight both Enoch's personal investment in the spiritual progress of Mahujah/Mahaway and the sacred symbolism of names, BG obliquely relates only the brief remembrance of Mahujah/Mahaway that Enoch "very affectionately ... called out my name." Enoch scholar Jens Wilkens comments: "One is tempted to postulate an emotional relationship between [Mahaway] and Enoch."

MAHIJAH/MAHAWAY'S SECOND, HEAVENLY JOURNEY

Book of Moses	Book of Giants
<p>And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory;</p> <p>And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face (7:3-4)</p>	<p>I heard the voice of the apostle Enoch from the south. ... Very affectionately, he called out my name. ... I shook (or: beat) my wings and quickly descended fr[o]m heaven. ... An d again from above came a voice. It conferred the words of the apostle Enoch. It said: "I call you, o son of Virōgdā[d], I know [th]is: you are [l]ike some of them. (Wilkens 2016, Mainz 317)</p>



In BG, as Mahaway departed, Enoch spoke to him a last time, poignantly punctuating his final call with a reference to Mahaway's parentage: "I call you, o son of Virogdad, I know [th]is: you are like some of them." The statement proves to be a portentous warning. The sense of the warning seems to be "you are too much like some of them." In other words, Mahaway, in his seeming reluctance to fully embrace Enoch's call, dangerously resembled the wicked faction of the gibborim.

If additional speculation can be tolerated, the ending of the BG story of Mahujah/Mahaway might be seen as a sort of parable that evokes the themes of Jesus' encounter with the rich young ruler. Like the rich young ruler, we might say in modern terms that Mahujah/Mahaway was offered the gift of eternal life if he would follow the path he had begun as a disciple of Enoch to its end through complete obedience to the law of consecration, as eventually observed by Enoch's people in Zion. Sadly, after his promising but brief encounter with Enoch in a sacred place where together, according to the original manuscript of Moses 7:2, they "cried unto the Lord," a place where Enoch called him by name "very affectionately" and in sorrow warned him that he was too much like some of the wicked gibborim, it seems that Mahujah/Mahaway ultimately sided with Enoch's wicked opponents and perished with them. BG records these words as a lament for Mahaway's violent death: "Slain, slain was that angel who was great, [that messenger whom they had]. Dead were those who were joined with flesh."



As I was thinking about the story of the death of Mahaway the other day, I was impressed with the thought that one never wants to leave this life without having accomplished his work on the earth. At one point in Hugh Nibley's life he was given a patriarchal blessing promising him that he would live to complete his work. As work on his final magnum opus, *One Eternal Round*, stretched from years into decades, he would sometimes say in half in jest, half in earnestness that his delays in finishing the manuscript were what was keeping him alive. Finally one day, to everyone's surprise, he seemed to have been divinely persuaded to let some of his friends take the dozens of boxes that contained overlapping manuscripts of the book. It seems that he had at last realized that this was not the unfinished work his life had been prolonged to complete, but rather that it was something else, something very different.



This photo shows Hugh with his son Alex and a granddaughter at the time Hugh was spending a lot of time in a hospital.

Hugh's friend Louis Midgley recounts the following incident that seems to have happened in about the same time period:

Phyllis called me and urged me to visit her husband. I did. And we talked. Hugh was in a hospital bed. He could hardly speak. He'd mumble and we'd talk back and forth. We talked a bit about New Zealand and the Maori. Since he had heard that I had been to Normandy, he wanted to know if I had visited what is called Exit Five, on Utah Beach, and what I thought of the whole miserable mess. . . .

Soon, two Relief Society sisters knocked on the door. They had brought him dinner. They rushed over and hugged him and kissed him. And he just wept. When they left, Phyllis asked me, "Did you notice that?" I said, "Yes, I did."

"Have you ever seen my husband show emotion?"

I answered, "No, never."

Phyllis said that "he couldn't" show emotion. But when he was reduced to lying there, hardly able to talk, he would say to her, "Phyllis, I have been kept after school by the Lord so I could learn a lesson that I needed to learn before I pass away."

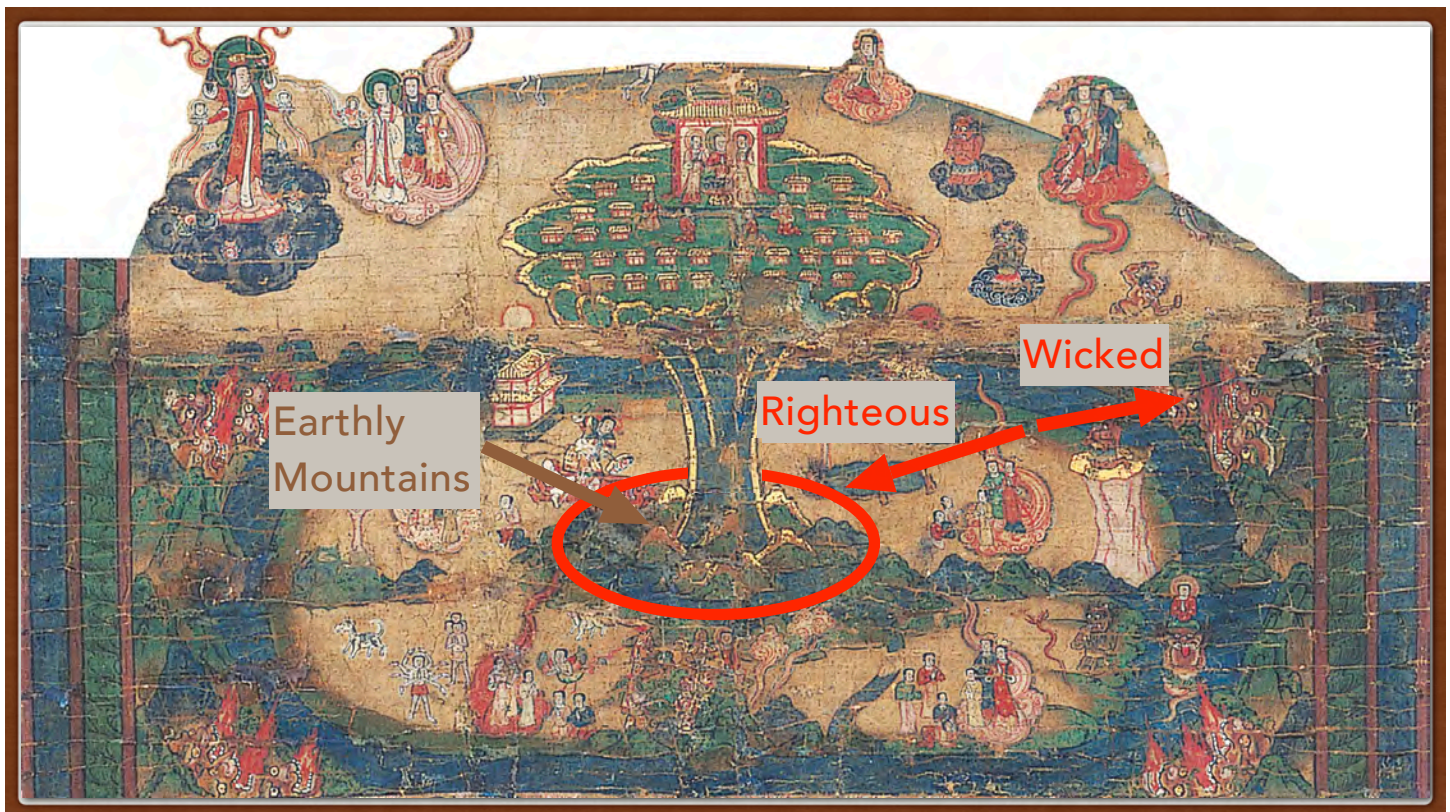


Many of you will recall a life-changing near-death experience that Nibley had as a young man. In a short video released today, Brent Hall tells of a second visit to the other side that Nibley had in his final months. Shirley Ricks recounts Hugh's report of what he learned from that experience, an experience that prepared him to let go of his unfinished projects and get on with whatever projects the Lord had in store for him in the afterlife:

Brother Nibley said he didn't sleep a wink last night and that he knew where he was going and what the purpose of everything was. Brent ventured to ask, "So, Brother Nibley, can you share with us what that purpose is?" He paused, and replied, "Joy." He then went on to explain that the glory of God is intelligence, that we have great intelligence when we pass on, that intelligence allows us to solve problems, which, in turn, brings us joy. He told us not to worry a minute about what was going to happen after this life. He is actually looking forward to it. He said at one point, "I could go this evening, or even tomorrow." He sounded very pleased with the prospect.

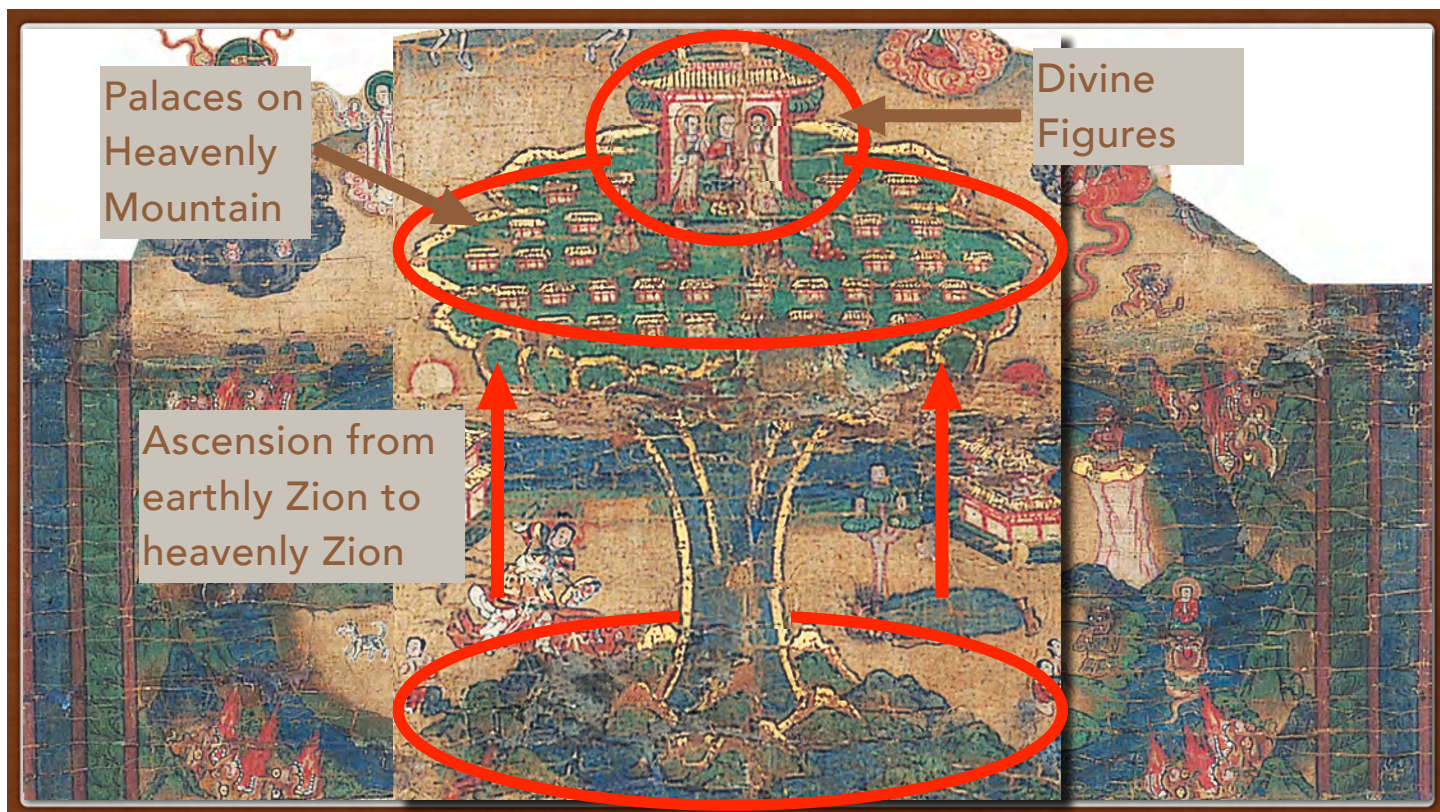
GATHERING AND ASCENT OF ENOCH'S PEOPLE

We have time today for only a glimpse of one more scene from the epic story of Enoch: the gathering and ascent of Enoch's people.



You will recall that the righteous were brought to a place of safety where “the Lord came and dwelt with his people. ... And the Lord called his people ZION.” According to BG, four angels ultimately led the wicked to their eventual destruction in the east—away from the “sacred center”—while the righteous went westward to inhabit cities near the foot of the holy mountain: “one half of them eastwards, and the other half westwards ... towards the foot of the Sumeru mountain, into thirty-two towns which the Living Spirit had prepared for them in the beginning.” The mention of divinely prepared “towns” in BG recalls descriptions of the city of Enoch in the Book of Moses.

In a further detail that parallels the Book of Moses, observe that BG describes the righteous dwelling “on the skirts of four huge mountains.” Significantly, this imagery recalls Moses 7:17, which relates that the righteous “were blessed upon the mountains, and upon the high places, and did flourish.”

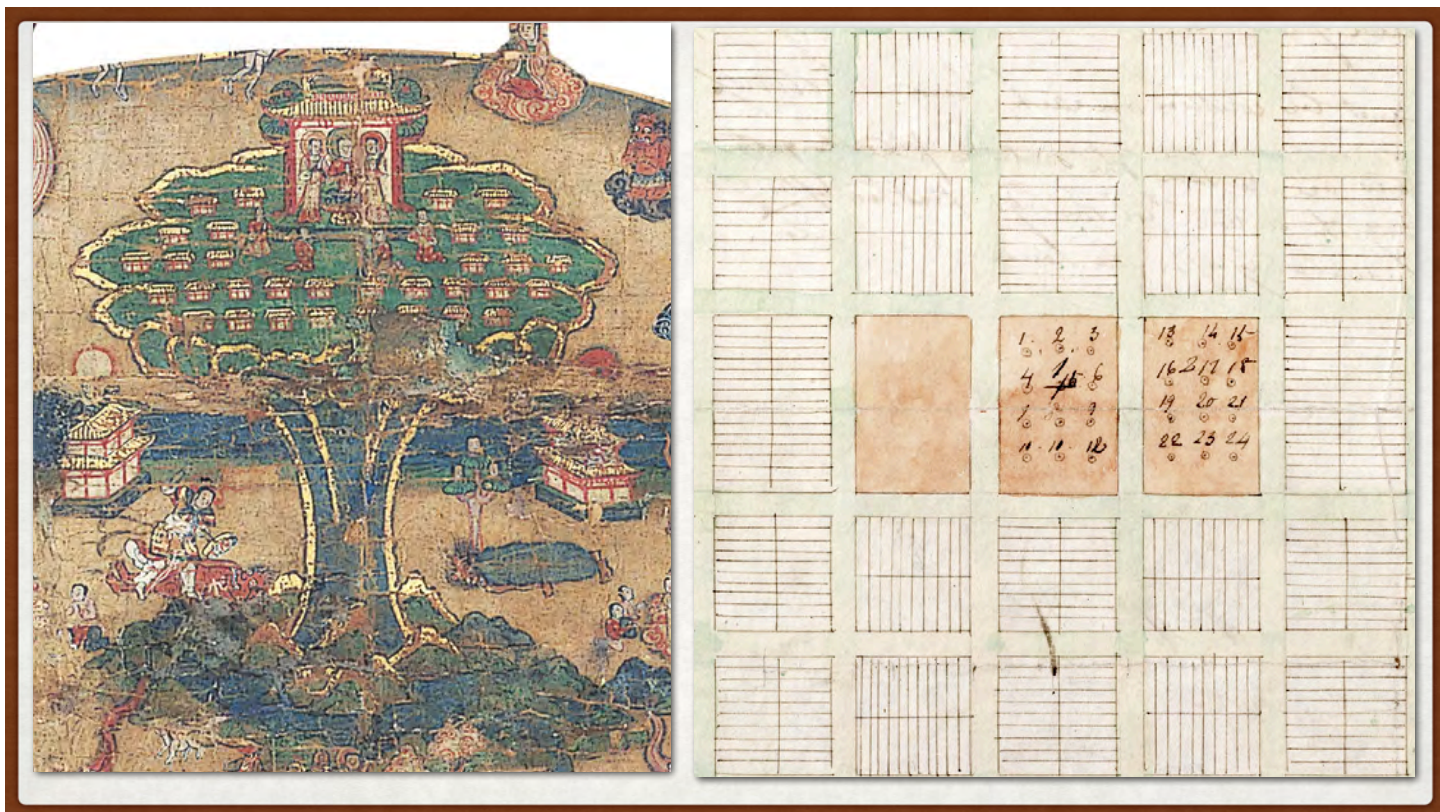


BG scholar Gábor Kósa sees the thirty-two palaces, shown “on the ‘foliage’ [at the top] of the tree-like Mount Sumēru,” as implying “a divine association; this is reinforced by the presence of three divine figures in front of the [much bigger] thirty-third palace, with the central figure seated on a lotus throne and the two acolytes standing on either side. All in all, this seems to indicate the purely divine nature of this Manichaean Mount Sumēru.” In addition, Kósa sees the description of the mountain with its tree-like iconography as resonating with the description of the mountain of God and the Tree of Life.

Going further, though Kósa recognizes an obvious correspondence of some kind between the visual depiction of thirty-two palaces at the top of Mount Sumēru and the report in the BG text of “thirty-two towns” for the repentant *gibborim* at the base of Mount Sumēru he finds it difficult to reconcile the fact that the palaces shown at the top within MCP “are definitely not towns; [neither are they] at the foot of the mountains” as is described in the text of BG.

In trying to unravel these anomalies, we should recall that the Book of Moses chronicles a transformation of the earthly Zion, symbolically located in the foothills of the “mountain of the Lord,” into a heavenly Zion, as shown in the annotated figure above. In this way, the redemptive descensus initiated by Jared and his brethren culminated in the glorious ascensus led by Enoch:

And Enoch and all the people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went for the saying, Zion is Fled.



Earlier in the presentation, I mentioned my conjecture that Enoch's story of the first days is also our story, the story of the last days. Whether or not by sheer coincidence, the symbolic geography shared by the Manichaean BG fragments and MCP are mirrored in a general way in the itinerary of the gathering and the layout for Joseph Smith's City of Zion in Missouri. This latter-day city is described in modern scripture in close connection with descriptions of Enoch's ancient city. As the righteous of Enoch's day were remembered by BG as having been divinely led westward, so the early Saints were told by the Lord: "gather ye out from the eastern lands" and "go ye forth into the western countries" (Doctrine and Covenants 45:64, 66).

Moreover, in both cases the destination of the western movement of each group is identified as a unique hierocentric location: for Enoch's people that location was Mount Sumēru in the middle of the world map, while for the early Saints that location was "Mount Zion, which shall be the city of New Jerusalem," a relatively central location on the North American continent. Significantly, the city of New Jerusalem envisioned by the Saints is expressly called in revelation, "the center place," or "center stake."

Finally, while the cosmology painting depicts Mount Sumēru with thirty-two or thirty-six palaces at its summit, the plat for the city of Zion prominently featured twenty-four numbered temple sites at its center. Thus, in the MCP depiction of BG, in the Book of Moses, and in the envisioned latter-day City of Zion, "God . . . dwelt in the midst," literally and symbolically central in the eyes of His people.

Where in all the ancient Enoch tradition do we find anything close to the story of the gathering of Enoch's repentant converts to cities in the mountains to prepare as a people for an eventual ascension to the bosom of God? Only in BG and the Book of Moses.

SUMMARY AND CONCLUSIONS

- Mahijah/Mahaway, the only name besides Enoch found in Moses 6–7, is the most historically plausible name in *BG*
- *BG* contains hints of every narrative core story element found in the Book of Moses while containing none of its sacred stories
- More than half of identified resemblances between the Book of Moses and other ancient Enoch texts are present in *BG*
- Overall, nineteen of the thirty resemblances to the Book of Moses were to themes that were judged to be rare or absent outside the Enoch literature
- Six of the resemblances of the Enoch literature to the Book of Moses were found *exclusively* in *BG*

In closing, I confess my love for the Book of Moses. It is a joy and a privilege to live in a day when it is widely available, putting us in a position where we can sound the depths of its inspiring stories and eternal verities to our heart's content. Just as prophets have spoken of God's hand in the advances of new technology we see in our day,⁵⁵⁵ I believe that He is equally willing to help us in the discovery and elucidation of ancient documents that strengthen our witness and increase our understanding of Restoration scripture. I believe that many new discoveries relating to ancient scripture are yet to be made and that the Lord expects us to actively seek them out, since Latter-day Saints hold as core beliefs many of the essential keys to understanding and applying them vigorously in their fulness. Hugh Nibley wrote that discoveries in ancient digs and ancient texts, tangible artifacts that sometimes provide striking witnesses of the fact that truths restored in our day were also known in former times, are a "reminder to the Saints that they are still expected to do their homework and may claim no special revelation or convenient handout as long as they ignore the vast treasure-house of materials that God has placed within their reach." May we all resolve to search and understand with greater diligence "the vast treasure house of materials that God has placed within [our] reach."